THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit" (ECCLES. 7: 8).

No. 28, Vol. LXXIX. Thursday, July 12, 1917. Price One Penny.

BIBLE PROPHECIES FULFILLED.

I.—PAST EVENTS.

IN Amos 3: 7, we read these words: "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." How far can this statement be proved true?

(1) *The Creation.* In the book of Genesis we find an account of the creation of the world and the first man who dwelt upon it. From whence obtained we this knowledge? It was given to the Prophet Moses when he talked face to face with the Lord in the mountain, that all who would might know how this earth upon which we dwell came into existence.

(2) *The Flood.* In Genesis 7: 8, we find an account of the flood which in the early ages of man's existence destroyed both man and beast, leaving the earth desolate, with the exception of the eight people and the animals saved in the ark; but in chapter 6: 3, we find that the people had received warning by the Prophet Noah one hundred and twenty years before the event took place, thus giving them the chance to repent and save themselves, if they had so desired.

(3) *Rise of the Kingdom of Israel.* This important event was revealed to Abraham, while he was yet childless, and he was promised that the land of Canaan should be given to him and to his seed for ever, and that in him all the nations of the earth should be blessed. This, of course, was fulfilled by his being the father of Isaac, who was the father of Jacob, who was the one of Isaac's two sons chosen to be the father of the people of God, known as the Israelites, Jacob's name being changed to Israel.

Abraham was told that his seed should be a stranger in a land that was not theirs, and should serve the stranger and be afflicted four hundred years (Genesis 15: 13), and afterwards they should come forth with much substance. As you read the history of these

children of Israel, you will find that four hundred and twenty years they sojourned in the land of Egypt, working until the day when Moses appeared as their deliverer.

Forty years after this period of bondage, the Israelites entered the land of their inheritance—the land promised to Abraham Palestine.

(4) *The Captivity.* In the midst of the sin and carelessness of the children of Israel came Jeremiah, and he prophesied that Nebuchadnezzar, king of Babylon, would come against Jerusalem and lay the land waste, taking the people captive. To Babylon itself they should go, and there they should serve the king seventy years. When the seventy years had expired, they should return to their own land. They thought it but an idle tale, but just as it was foretold, so it came to pass.

(5) *Rise and Fall of Four Great Empires.* In Daniel 2: 36-43, we read that four great empires should rise in the East. One by one they were to rise, one by one they were to fall. History records how the Babylonian kingdom, then in power, was conquered by the Medes and Persians. The Persian kingdom fell to the Macedonians, the Macedonians being finally conquered by the Romans. Of the conquest of Persia by the Macedonians, Daniel speaks in his eleventh chapter, and shows how the Grecian king would become its master, and after his death his kingdom would be divided, but not to his posterity. According to Josephus, book II., chapter 8, Alexander the Great, the Grecian king, declared that when he was meditating the conquest of Persia, he had a dream. In this dream a priest clothed in the priestly garments of the Jewish temple stood before him and told him not to delay but to push right on, for he should conquer Persia. A little later he went to Jerusalem, and suddenly coming upon the high priest clothed in the garments of his office, to the surprise of all his courtiers and followers he did homage to him, as to some great king. When questioned as to why he, whom all men were honoring, should honor this priest, he told his dream, and said he was honoring not the man, but the God he served, for he firmly believed God would give him the victory over all his enemies. Accordingly, the priest took him into the temple where, under his direction, he offered sacrifice to God. The Book of Daniel was then brought to him and the passages therein referring to his conquest of the Persians pointed out to him. He conquered Persia, and after his death his kingdom was divided between his four generals, and finally conquered by the Romans.

(6) *Birth and Death of Christ.* All the Christian world is acquainted with the history of the birth and death of Jesus Christ. His followers accept Him as the Son of God. Josephus is thought to recognize Him as a great teacher, and to-day scoffers who refuse to accept His divinity, willingly accord to Him the palm, acknowledging Him the greatest Teacher the world has ever seen.

Searching through the Old Testament you will find that every prophet there referred in some way to this great life. Some spoke of His birth, some of His life, some of the manner of His death, so that from the Old Testament alone, without the aid of the New, we might gather the facts which now are history. If you will read carefully Isaiah 7: 14; Micah 5: 2; Hosea 11: 1; Zech. 9: 9; 11: 12; Psalm 22: 18; 69: 21; together with the whole of Isaiah's 53rd chapter, you will have a pretty clear idea in your minds of the life of Christ.

(7) *Siege of Jerusalem.* In A.D. 70, occurred the siege and fall of Jerusalem, when the holy temple was levelled to the ground and the city destroyed, since which date the Jews have been a scattered people. Did this take place without the warning cry that had been sounded before every other great calamity took place, or did the voice of the prophet of the living God sound the warning? Turn to Deut. 28, and read there what the Prophet Moses had to say. Had he been an eye-witness to the awful happenings of the year 70 A.D., he could not more graphically have described the horrors of that fearful time when, in accordance with his prophecy, mothers ate their own children.

(8) *The Apostasy.* When Christ was upon earth He founded a Church and left it in the hands of a presidency—Peter, James and John. It was not fully organized until after His death, but He left with them the authority necessary to carry on the work He had begun. Again and again in His preaching He warned them of the apostasy that should take place, and Paul in his writings constantly affirmed that the Church should not always stand. Writing to the Thessalonians, he declared that Christ should not come to earth again till after there had been a falling away, i.e., after the apostasy.

No one looking on conditions in the world to-day can doubt that this apostasy has taken place, and we are right now where Amos foresaw we should be, when he said, "Behold the days come," saith the Lord God, "that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord."

II.—Present Events.

(1) *Lack of Spirituality.* Amos (8: 11-12) foresaw the time when the people of the world would be hungering and thirsting for a knowledge of the truth, and would seek it here and seek it there and find it not.

No man or woman who has hungered and thirsted for the truth, who has visited this Church in the hope of appeasing that hunger can doubt for one moment the fulfilment of this prophecy in these latter days. Word of man there is in plenty, but word of God, thundered forth in power and might, "Thus saith the Lord," there

is not, except in the place where the world will not acknowledge its presence.

(2) *Coming forth of the Book of Mormon.* David, in his 85th Psalm, verse 11, declared, "Truth shall spring out of the earth and righteousness shall look down from heaven." Ezekiel (37:16-19) tells how the stick of Ephraim (Book of Mormon) shall be joined with the stick of Judah (Bible) in the last days, and shall both be of equal value to those who will receive them.

Isaiah (29) tells us that in the days that are to come, there shall come forth out of the ground the words of a people now low in the dust, and the words shall be familiar to those who will receive them. They shall be given to one to read who will say he is unlearned and cannot read them.

(3) *Coming of the Angel.* In Revelations 14:6, we read, "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth."

That angel, foreseen by John, was the angel Moroni, who came to fulfil the above prophecy and give to this generation the writings spoken of by Ezekiel mentioned above.

In 1823 Joseph Smith, the "Mormon" prophet, was visited by this angel and told of some plates hidden in the Hill Cumorah, in the state of New York, and four years later he was permitted to take the plates and translate them. The result is the Book of Mormon.

(4) *Establishment of God's Kingdom.* After showing the rise and fall of the four great eastern kingdoms and the subsequent dividing of the land amongst unmerous kings, Daniel (2: 44) declares: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

On April 6th, 1830, the "Mormon" Church was established by Joseph Smith, and the kingdom of God set up, for the "Mormon" Church is the kingdom of God established in the latter days in accordance with Daniel's prophecy.

(5) *Signs of Christ's Second Coming.* One of the predictions of Christ was that many false prophets should arise and deceive many, and because iniquity should abound many should wax cold.

Paul, writing to Timothy (II., 4:3-4), declared: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."

In chapter 3, he says: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more

than lovers of God, having a form of godliness but denying the power thereof. * * * Ever learning and never able to come to a knowledge of the truth."

Had Paul lived in these latter days, could he better have described prevailing conditions? Are not men lovers of pleasure more than lovers of God? Are not children disobedient to their parents? Are we not where Isaiah foresaw we would be when he declared, "Children shall be your oppressors and women shall rule over you?"

As to the accusation of truce-breaking, is it not true? Of what avail was the Hague convention of 1890?

Again, look at some of the ministers of to-day, who spend three or four years in college before they are allowed to preach the gospel. Are they not "ever learning"? And yet, with it all, they never come to "a knowledge of the truth."

Here then we find predictions faithfully being fulfilled in these our days.

Again, Christ said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

(6) *Coming of the "Mormon" Elders.* In fulfilment of the prophecy just quoted, the "Mormon" elders have gone forth to the nations of the world proclaiming the gospel of truth, the gospel of the kingdom, but—the people have turned their ears from the truth and are turned unto fables; the result of which is the olive branch of peace which the elders held out to them has been rejected and instead of that "universal brotherhood" and that "universal peace" which the gospel alone can bring, we have universal hatred and universal war.

(7) *Gathering to Zion.* Jeremiah (3: 14, 15), declares, "And I will take you, one of a city and two of a family, and will bring you to Zion, and I will give you pastors according to mine own heart."

We find this prophecy fulfilled this day when, obedient to the call of the "Mormon" elders, the saints gather to Zion (in America). One by one they are gathered in where they, indeed, find pastors after their own hearts. And wherefore should they gather? Even that they may work for their dead in the temples of the Lord, built for that purpose.

(8) *Women to Help in the Lord's Work.* In Joel 2: 28, 29, we read, "And it shall come to pass, afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."

The fulfilment of this prophecy is seen in the "daughters of Zion being called on missions, set aside as teachers, speakers, workers, etc., in the Church."

(9) *Coming of Elijah.* In Malachi 4: 5, 6, we read: "Behold, I

send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

This prophecy was fulfilled when Elijah, the great former-day prophet, appeared to Joseph Smith in the Kirtland temple and revealed to him that the way in which the hearts of the children should be turned to their fathers, etc., was by baptism for the dead; hence the "Mormons" build their temples, that in them those who have died without hearing the gospel may be baptized for by their relatives, that all may be saved if they will, and progress through all the ages of eternity.

(10) *Signs to Follow Believers.* In days of old in the Church of Christ many mighty miracles were performed. Hear the words of Christ: "And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16: 17, 18).

These words of Christ still hold good in His Church to-day, and many an honest soul rises and testifies that by the laying on of the hands of the "Mormon" elder they have been enabled to rise healed from a bed of sickness. In the temple of the Lord in Salt Lake City many miraculous cures are recorded, proving beyond doubt that the "Mormon" Church is Christ's Church.

(11) *Sojourn in the Wilderness.* In Ezekiel 20: 33-38, we find this: "As I live, saith the Lord God, surely with a mighty hand, and with a streched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered * * * And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you * * * And I will cause you to pass under the rod, and I will bring you into the land of the covenant: and I will purge out from among you the rebels, and them that transgress against me * * * and they shall not enter into the land of Israel."

The "land of Israel" here mentioned is Missouri, the centre stake of Zion. The Lord has brought His people—the "Mormons"—into the wilderness in the valleys of the mountains. They have reclaimed it and made it fruitful and a pleasant place to dwell in. But here the Lord is trying them, not with poverty and wanderings as in days of old, but with rest and plenty, but He is, nevertheless, proving them, as He did in days of old. Soon will sound the call to re-gather to Missouri, and, as in days of old, those found worthy will be chosen to enter the promised land.

(TO BE CONTINUED.)

A TESTIMONY.

I FIRST came in contact with the Latter-day Saints, generally known as "Mormons," in 1909, and, having previously heard many degrading stories about them, I asked a girl friend of mine if these statements were true, and also what the "Mormons" really did believe.

After having talked with her for some time, she, seeing that I was interested, invited me to attend their meetings. I was unable to do so then because I had just previously lost both of my parents and was living with my married sister, who refused to allow me to go.

A month afterwards I resolved to go without her permission. So I went, praying to my heavenly Father for help and understanding. I continued to investigate "Mormonism" for over six months, at the end of which time I found out that the Latter-day Saints were entirely different from what they had been represented to be.

About this time my sister, on finding out where I had been going, refused to allow me to go out, unless promising before going that I would not go to any more "Mormon" meetings. Then I was unable to go for over a year and a half; but, having in my possession several books and pamphlets which the elders had given me, I continued to study, and, although some of the subjects were rather difficult to understand, I had them partially, at least, explained by my friend, while at work.

At last, unable to stand my sister's treatment any longer, I left her. I was then nearly eighteen. I am thankful to my heavenly Father that I was then able to satisfy my heart's desire, and again to attend the meetings, until I was fully convinced that Joseph Smith was a true Prophet of God, and that he was an instrument in the hands of the Lord in restoring the true and everlasting gospel in its fulness again upon the earth.

I was baptized by Elder Joseph A. Wood in October, 1913, and I feel thankful to my heavenly Father that I was led to investigate "Mormonism," for there I found that which I had been seeking for—the truth. I am also thankful for the many blessings I have received from His hands, and my sincere prayer is that He will give me strength, and not only me, but all who have embraced the gospel, that we may be able to withstand persecution, and that we may live lives worthy of His blessings, and in the end secure a place for ourselves in His celestial kingdom.

Ipswich. LUCY ROWE.

I WANT the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.—JOSEPH SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 12, 1917.

EDITORIAL.

TRACTING IS NOT IN VAIN.

THE work of tracting very often is discouraging to our elders and lady missionaries. They seldom see any immediate results of their efforts. Frequently doors are closed to them, with scant courtesy, for religious tracts are not in demand in a world where materialism is the dominant characteristic, and where the worship of mammon is the most popular cult. And many a time they are disposed to ask themselves what good can be accomplished by offering a gospel message to the multitudes that are unwilling to receive it.

But it is a necessary work. It may be compared to sowing the seed of grain broadcast. Some may fall in soil that is too shallow, or too hard to receive it; or among thorns that choke it. But some is sure to find good ground in which it will grow up and bring forth fruit in abundance. That is the encouraging lesson our Lord taught His disciples in the parable of the sower.

Tracting may also be compared to the work of a fisherman. Some of the disciples of our Lord toiled all night long on one occasion, without seeing any reward for their efforts. But the eye of the Lord had been upon them, and when they were about to give up and go on shore, disappointed and tired, He met them and directed them to make another effort, and when they did so, they were not able to draw in the net because of the multitude of fishes. Tracting is somewhat similar. Sometimes the faithful missionaries labor a long time without seeing any results, and then success comes.

There are many notable instances illustrating the good done by tracting. The case of the late President John R. Winder is well known. While he was working in a shoe shop in Liverpool, in the year 1848, he picked up a small piece of paper, a fragment of a torn-up letter, on which he read the words "Latter-day Saints." That was all. But it was sufficient to cause him to make inquiries concerning the people so called, and when he learned that they had a hall in Bold Street, he went there and heard Elder Orson Spencer preach on the first principles of the gospel. Having heard this sermon, he made further inquiries and very soon became a member of the Church. Who can contemplate the wonderful career of that man, without gratitude to our heavenly Father for the scrap of paper that fell into his hands in the early days of his life.

The late Elder David McKenzie, for many years prominent in Church work, is another instance of conversion due to a tract. While he was a young man, living in his native city, Edinburgh, Scotland, a tract fell into his hands. He found it on the bed he had engaged for the night in a lodging house, seemingly by chance. Who had left it there he never learned. But he read it eagerly. It answered many questions on religion that had troubled him, and through it he became acquainted with the elders and joined the Church.

A recent instance has just been brought to our notice, in a letter from President Peter M. Johnson, of the Bristol conference. He writes, in part:

"I called on a gentleman, yesterday, who wrote for information regarding our belief. He is a builder, and one day, while he was at the top of the building, he noticed a piece of paper between two stones. He first thought nothing of this, but when looking again he saw that it was clean and new. He took it and examined it, and found it to be one of our tracts. The subject of baptism by immersion for the remission of sins attracted his attention. As he desired more literature and further information, he wrote to us, and we called on him.

"He is an earnest Christian, the teacher of a Bible class. He has been passing the tract among his friends, and some of those who have read it have expressed themselves to the effect that the truth it contains is just what they have been looking for."

The lesson brought home to all engaged in the missionary work of the Church is this, that there are many good and honest men and women in the world who, as yet, have not heard the gospel message, and who are willing to receive it when it is brought to them. The gospel has been preached in Great Britain for over three-quarters of a century; the elders have been tracting from door to door, and many have the impression that all in these Isles have heard it and know it, and that, if they reject it, they do so against their conviction that it is true. This impression is erroneous.

There are many honest souls who know absolutely nothing about the gospel, or the Church. They have heard that there is a religion called "Mormonism," and that "Mormon" elders are traveling in the world, and they honestly believe that these elders have no other aim in view than the seduction of women. That is all they know. When they learn the truth, they feel like one waking up from an ugly dream, and they turn with just indignation against the tradncers of the elders and the Church, especially against those who have deceived them under the cloak of religion. They turn against the hirelings who build aronnd their flock a fence of dense falsehoods, in order to prevent their sheep from feeding on the luxuriant fields of truth provided by the true Shepherd.

It is our duty to try to reach these honest souls with the gospel message. Tracting is one way of accomplishing this. What if ninety-nine reject the written word offered them, and only one accepts it gladly? The labor is well rewarded if only one soul is saved through our efforts. Let us, therefore, not give way to a feeling of spiritual indolence, but remember the word of the great Preacher, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Ecclesiastes 11: 6).

J. M. S.

A REMARKABLE DREAM.

An Address by President Edward J. Wood, given in the Salt Lake Tabernacle, April 8th, 1917.

I am from Canada. "Men of the North are we." We have been at war, assisting our mother country for upwards of three years. Having been born here in Salt Lake, but now being a citizen of Canada, I am pleased with the attitude of my Uncle Sam.

We have nearly fifty of our finest young men right at the front in France to-day. Before they went, a great number of people volunteered their services. When the recruiting officers came to our section of the country, they did not go among the people as they had done among other people, but they came into our Tabernacle and asked that we suit ourselves in volunteering our services. In doing that, they received the aid and the assistance of our home militia, the finest body of young men in all western Canada, "Mormon" boys, who had spent upwards of seven years in training, about ten days each year, and who had won high honor in all the competitions open to the home guard of Canada. They were the boys, seventy-five of them, who kept the Word of Wisdom, every one of them, and they were commented upon by the highest military officers of Canada. When we spoke about those who should volunteer, the officer said, "Give us these boys; we know them."

The boys came, and under the hands of those who preside, received their blessings, and not one has been lost in all the armies of Europe among the Allied portion, which we represent and of which we form a part.

When the time comes for any of you to volunteer, let it be said that the very best young men go. I see the wisdom of President Wilson's suggestion that possibly conscription should be put in force. They want the good men to go and to get them, they may need to call them.

Not long ago one of our missionaries from Switzerland, who had done missionary work in Germany, returned. He told of a circumstance which shows to me that the "Mormon" people have

not any enmity in their hearts. I do not believe any of us desire to kill a German or an Austrian or any of the enemy nations in war, except as we may be called upon to defend ourselves. Imagine that on the field of battle a German member of this Church receives, also under the hands of the missionaries, a blessing that he should go into battle, and that he would not lose his life. The missionary states that this particular young man went to the front. His battalion was called to charge on the opponents, and he noticed after the charge that very few were left. They were commanded a second time to charge. He remembered the blessing that he should not lose his life, and, he said, they made the charge, and all he could then remember was that he should not be called upon to shed blood or lose his life, and he wondered how it would come to pass. After the charge was made, the next he remembered was that he was in a hospital.

Our boys from Canada had the same blessing given to them. Imagine a Canadian and a German "Mormon" boy meeting on the field of battle, each with that promise that they would not be called upon to shed blood or lose their life in battle. Can you see any better solution to universal peace than by and through the sensing of religion as we feel it as Latter-day Saints, commonly called "Mormons"? So much for the war.

I am pleased to be with you to-day, this Easter day. We heard in the Tabernacle yesterday and this morning some very splendid discourses upon the theme of the resurrection of the body, from a Scriptural standpoint. Let me take the time to tell you something outside of the Scripture, which has come under my personal observation.

We have, to the north and the south of our country, Indian reservations. We have recently had an Indian by the name of Brother Warner, from Parker, Idaho, come up and do missionary work among the Blood and Blackfoot Indians across the border from our country, in Montana. He and a young man named Galbraith —you saw his picture in the *Era* a few months ago, he was in Washington and introduced to the President of the United States—went there in behalf of the Indians on the reservation in making their allotments. His mother was an Indian, a Blackfoot woman. His father was an honorable Scotchman, living very close to our country on the Blackfoot reservation.

This Brother Galbraith had a dream. He said he came to our meeting. He saw in the meeting, in his dream, four or five old Indian chiefs sitting on the stand. He knew these Indians were dead, and had been for a long time. One of them was his uncle. The highest point on the Rocky Mountains near us was called Old Chief. That was the name of his uncle, the highest chief among the Blackfoot nation. He said as he went into the audience that this uncle of his told him to come up on the stand with him, and he wondered how it was, because this man was dead; he knew

this. He went up and he heard his uncle preach a sermon to the audience there and turn around and say, "This nephew of mine must be our representative among our people." Be it said to Brother Galbraith's honor, that, although a half-breed Indian, he honors his race and is never ashamed of his Indian blood. He said the man spoke in a language he could understand, and he marveled at it.

When he got to this, Brother Galbraith said, "What have I got to do?" He said, "You see a book on the table"—and he pointed to a book on the table—"that book contains the history of our people. We are what people call all *dead*, and you are in the life, with the book. It will be told to you what to do." He awoke, and after two long years of investigating, he joined the Church.

When Brother Warner came up, by permission of President Ballard, he went over and visited Brother Galbraith, and they went among the Indians, and they aroused much interest among them, and held a meeting in a half-caste's house. There sat in a corner a lady, a chief's daughter, and a man by her side, who was a half-caste. Brother Galbraith said that when he looked down on those two they became almost white in his eyes. Whenever he spoke about the Book of Mormon the lady would apparently go white, and he marveled at it. When he got through, the man stood up and said, "I know more about that book than you do, Brother Galbraith. I can see that. Let me tell you what I know. For three consecutive years I have taken my family and gone off into the woods, and when I got there (the first year was 1914), pitched my tepee and went off into the forest. I was told by a man who came there to meet me that I was to lie down under the trees, wrap my blankets around me, and go with him on a journey. So I did it. I went right off, and looked down on my body when I went with this visitor—saw an Indian there wrapped in his blankets, and I wondered how it was that I was living, and yet it was I, there wrapped in my own blankets. I wondered if anybody would come along and bury my body before I returned. We were gone a day, and the visitor had taught me, oh, so many things—many things you would not believe if I told you, because my own family do not believe them. The messenger said I was to come in 1915, and I did it. I went again on the journey. In 1916 the messenger said to me, after my taking the usual trip and seeing my body there wrapped in my blankets as before—and after the whole tribe called me a visionary man—'During this year you will have a little dark man come to you with a book. That is the book that will tell you of the history of your people.'"

The man stood up and said, "There is the little dark man, Brother Warner. I saw him here yesterday. He had the book in his hand. The old Indian told him to give me the book, and I have longed for it for three years." And he took it and wrapped

it in what they called their sacred cloth, and said to the man, "Brother Warner, this is my book, not yours."

He did not want anything to do with the church at all. When they held a public meeting, he went off among the Indians and got an interpreter to read the Book of Mormon to them.

He saw his body. That is what I want to impress upon you. A great many of us Latter-day Saints have vague ideas of what resurrection actually is. I was pleased to feel that to-day we could hold general conference on the day commemorated as the day of the resurrection of Jesus Christ. Yet how few really look upon the resurrection as I saw it, in my experience on the Islands of the Navigator Group, in 1889.

A young man from Provo—a great many know him, but I will not mention his name because what happened to him did not do him much good—was told by his mother not to go in bathing. We had been accustomed to bathing every day in the ocean, and had become good swimmers before this young man arrived. I coaxed him to go in swimming with us in the ocean. Those of you who have come from the old country know what it looks like on the beach when the tide is out. Those Islands are surrounded by a coral reef, and in the reef there are large holes, ten to eighteen feet deep, and when the tide is out, we wind our way, guarding ourselves from the holes, until we come to the edge of the reef. Then we dive out into deep water, where we used to anchor our boat.

I coaxed this young man to go. We got our bathing suits, and he followed me out. I wound my way through the coral reef, and swam out to where three others of our elders were. When I got there, one of the other brethren said, "Did not that brother follow you out?" I said, "Yes." But I looked around and could not see him anywhere. He had told me he could not swim, and I thought he was bathing in the shallow water.

We swam to the reef and hunted around and saw the young man in about twelve feet of water, in the attitude of prayer. We dived down, lifted his body up, and brought it up to the beach. Blood was coming from his ears and mouth and nose. We worked with him until we could see that he was dead.

You can hardly imagine my feelings, feeling myself almost responsible for the death of that young man. The natives gathered around and said, "It is sacrilegious to work with a body after it is dead." But I suggested to the mission president that we take him into a house, dress him in his garments, and administer to him. Then I should feel more satisfied. We worked for over forty minutes with that young man's body, and carried him on to the beach with his head down, his feet on my shoulders. No sign of life at all.

We laid his body on a table, with over five hundred natives witnessing the ceremony of the anointing with oil. We anointed

him and we blessed him. I felt his eyes move under my hands, and he awoke and came to, and asked us to place him up on the table and he would tell us what he saw, "before I forget it," he said. "for I can feel it is going from me as if I might be leaving a room."

He said, "I called, when I got into deep water. You paid no attention to me, and the last thing that I thought of was of my mother's admonishing me always to pray in time of danger. When you took my body out of the water I was with you. When you walked up and down the beach I walked up and down with you. I saw my body. I prayed to God with all my soul that you would not bury me nor consider me dead until you exercised the power of your priesthood. I was told by something that it was the priesthood that had the power to return my spirit to my body. I watched you all the time. I wondered why you did not do it, having this glorious ordinance in the Church. You elders apparently were going to forget all about it. And oh, how glorious, when you exercised your priesthood and anointed me with oil in the name of the Son of God and through the priesthood which you had! As soon as you said that, my spirit body entered my physical body." I am here to testify unto you of what I know to be a positive fact.

This, to me, my brethren and sisters, is the power of God unto salvation to those who believe and obey. By that power does the resurrection of the body come. I do not care what anybody says about this resurrection "fallacy," as our esteemed friends term it sometimes. I saw that thing happen, call it what you will.

God bless you. Amen.

A SOLDIER'S TESTIMONY.

Brother John Henry Moore, of the Batley branch, Leeds conference, in a recent letter to the *Star*, says he rejoices in the work of the Lord, and that he has a desire to acknowledge the blessings of the Lord to him. He says he is thankful that he has been able to go and do his duty to his beloved country, and that he has come through it all in safety. "I have," he says, "seen some hard fighting, and also a great deal of sin and wickedness, but I have also found that God takes care of those who look up to Him in faith.

"The very first question I was asked by my brothers and sisters, after I had been discharged, was, 'Are you still a Mormon?' I was glad to answer that I was, because the world cannot give me anything better. 'Mormonism' teaches us to love one another, and to love even our enemies, and to do good to those that use us despitefully and persecute us. My prayer is that my friends and loved ones will be granted to realize that the truth has been restored to earth in the gospel as proclaimed by the elders of the Church of Jesus Christ of Latter-day Saints."

FROM THE MISSION FIELD.

Lady Missionaries.—The following-named sisters have been set apart as lady missionaries in the Leeds conference: Edith Phillips, Mary Elizabeth Robinson, Doris Weatherill, and Louisa Betsey Metcalfe.

Branch Organized.——President George A. Simkins and Elder Richard C. Wilkin, of the Scottish conference, recently visited the saints in Aberdeen, and while there organized a branch of the Church, with the following officers: Frank Marshall, president; Elling Negstad, assistant; and Maggie Pirie, clerk.

Baptisms.—On Thursday, June 28th, 1917, in the North Sea, at Sunderland, England (Newcastle conference), one person was baptized by Elder Evan O. Perkins, and was confirmed at the water's edge by President Parley M. Condie.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on Sunday, June 24th, 1917, at which seven souls were baptized. They were later confirmed members of the Church by President James G. McKay, and Elders Jesse W. Lloyd, William J. Loosle, and Arnold G. Holland. Local Elders Henry Beer, and William J. Maytom officiated. President George F. Richards gave a few appropriate remarks at the water's edge, says Elder William J. Loosle.

Transfers.—On June 25th, 1917, Elder William A. Linford, from the Hull to the London conference, and Cyrus Robinson from the Manchester to the Hull conference.

On June 29th, 1917: Elder William W. Kent, from the Irish to the Newcastle conference; Chauncey H. Crittenden, from the Bristol to the Birmingham conference; Jesse W. Lloyd, from the London to the Birmingham conference; Herbert P. Haight, from the Birmingham to the Bristol conference; James H. Ludlow, from the Birmingham to the Leeds conference; Lester F. Hewlett, from the Leeds to the Manchester conference; LeRoy S. Dickson, from the Birmingham to the Nottingham conference; Evan O. Perkins, from the Newcastle to the London conference; David Bennion, from the Nottingham to the Newcastle conference; and Arnold G. Holland, from the London to the Norwich conference.

District Meetings.—On Sunday, June 24th, 1917, district meetings were held at "Deseret," 152 High Road, South Tottenham, London, N., 15 (London conference). President George F. Richards, Elder George F. Richards, Jr., and wife, and six elders of the London conference were in attendance. Four sessions, including a baptismal service, were held. At the morning session an excellent program, consisting of the following numbers, was rendered: Song

by the Stratford Sunday School; Bible story, "Daniel," by Superintendent V. G. Hyde; Origin of the Sunday Schools, by Superintendent H. G. Salt; song by the Holloway Sunday School; Book of Mormon story, by Superintendent William T. Attwood; song, South London Sunday School; First Elders in England, by Superintendent Alfred J. Willmot; song, North London Sunday School. President George F. Richards commented on parts of the program as rendered, and spoke words of encouragement to the officers and teachers of the Sunday School. The feature of the afternoon session was "Missionary Experiences of the Lady Missionaries," given by the following-named sisters: Peggy Hamilton, Hilda Beer, Rosina K. Hooper, Germaine Depassel, and Lilaine Olver. Sister Edith M. Richards gave an interesting talk on "Peace." The lady missionary chorus sang, "Shall the youth of Zion falter?" Remarks were made by Elder George F. Richards, Jr. At the evening session, Elder George F. Richards, Jr., spoke upon our "Life's Mission." President Richards was the concluding speaker. He characterized as blasphemous the declaration of individuals that God is responsible for the war in which so many nations are now involved, and which is fraught with such terrible consequences, and proceeded to show how the love of God is manifested towards His children, and that the calamities of war are the results of the unrighteous exercise of their agency. During the evening Brother Ralph J. Pugh sang, "Lord keep me." Sister Grace Tout Pugh very beautifully rendered the solo, "Abide With Me." President James G. McKay conducted all the meetings. Many friends and investigators were present. All meetings were well attended.

WILLIAM J. LOOSLE, Clerk of Conference.

DIED.

WALKER.—George E. Walker, whose death on the 4th of May, 1917, as a result of wounds received on the battlefield, has been reported in a previous issue of the *Star*, was baptized by Elder K. V. Brown. This notice is inserted to correct an error in the previous report.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.